EIGHT RESOLUTIONS TO EIGHT QUERIES LATELY Proposed to seduce all true lovers of their Country and Parliaments, and conscientious Souldiers in the ARMY.

Resolved upon the first question.

THat it is very unlikely, that *a whole well-minded and well-meaning Army* should after so long experience, bee so far deluded as to carry on the ambitious or pernitious designes of any. That it is arrogancy or weakenesse to suspect the Souldiers of so much ignorance: and hardly honest or charitable to suspect any of their Commanders either of ambitious or pernitious designes, of whose pietie and publick vertue, the whole Land hath so eminent testimony: That all who have religious and specious pretences in their mouths, have not the like reall intentions in their hearts, is manifest in the Querist, who vents his own gall against the Army, by comparing them with *Hazael*, and the *Anabaptists of Germany*, though his own conscience and their Letters, Declarations, and Actions, cannot but acquit them of any evill intentions: but that all appearance of Religion is to be suspected of Hypocrisie: shews little conscience or integrity in the

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suspector: and if there be any reality, actions doubtlesse are the best demonstrations: stopping the mouths of all gain-sayers, except such *Rabshekahs*, whose corrupt interests bindes them to raile against Innocency it self.

Resolved upon the second Question.

That when an Army, dutifull and meritorious (above example) which the envious Querist omitted) finde themselves (after all their faithfull services) extreamely neglected in sundry respects, frequently sleighted and reproached: upbraided of basenesse, and cowardise in open Parliament; after that, censured, and publiquely declared Enemies to the State: when they had seen divers of the Army adjudged to death, for things done as Souldiers in service of the Parliament: And in this evill conjunction and malevolent influence of all Authority, both Parliamentary and elsewhere, against them, being Voted to disband. it behoved them to renumerate for what end they had taken up Armes; to consider whether the people injoyed their Liberties, or that themselves should be in safety when disbanded; it behoved them to consider, whether those Voted them down, that Voted them up; and into whose hands they were required to deliver their Sword? Whether they were likely to preserve them or destroy them with it, and finding their danger eminent, and the people yet in bondage; they had dealt like mad men, to have given the Sword into those mad mens hands, who before they had it, abused both Army and people in a most violent and desperate manner; and the case being plainly and manifestly thus: The Souldiers are to be justifyed in over-ruling their own Generall, and Officers, in seazing the King, the Commissioners attending him, and removing them, as seemed best to their honest purposes, though without the Parliaments privity.

As for those high affronts of their priviledges and power, indeavours to over-awe; & not to force the Parliament (with the like fawning aggravations of the Querist) following in this question: Beleeve it, Parliaments, and all other Authorities in the world must be taught new Lessons, they must not presume as they have seemed to doe, that they are chosen into Authority as into an inheritance of their own, wherein they may play the spend thrifts, and abuse their Families with-

without controle: but they must know Authority is a trust, for the good of those that trust, nor must they think to blind mens eyes with old Knaves tales and traditions; That the people cannot, nor ought to judge of their owne safety or freedome; all forsooth is referred to them, and the people must be content with their carving, with their interpretation, if the people cry out for bread, for freedome, and they give them a Stone, and Vote that Stone to be bread, why the people must not say it is a Stone: if the people cry out for fish, for redresse of the most grosse and palpable grievances; and they give them a Scorpion, and Vote that that Scorpion is a Fish, if any be so bold as to say it is a Scorpion; then to the Fleet, to Bridewell, to Newgate, Newprison, or Tower with such factious, seditious persons, away with all such out of all Offices, and employments: its not fit such fellows should live, that dare presume to reply upon Parliaments: these were the mischiefes we were fallen into, and thus the Court Doctrines are turned Parliamentary, and defended by this most reverend Father of delusion, this Querist: but he and his Patrons will in short time see, that honesty is the best policy, and that all this twisting together of corrupt policy, is indeed but spinning of Hempe for the use of the owners thereof.

Resolved upon the third question.

That although *Jack Cade*, nor *Jermine*, *Piercie*, *Goring*, or the King (Sir you'le remember with whom you rank his Majesty one day) or any other might not at any time, offer any enforcement upon Parliaments in things that were manifestly unjust, as the Querist taketh for granted: it will not follow, but that as Parliaments may turne tyrants, even so as tyrants they may lawfully be proceeded against, as lawfully as Parliaments may prosecute tyranny in whomsoever: And whatever this learned Querist would have the world beleeve, Tyranny is not so difficult a thing to be judged of, but that it is more visible to be seen, than his Foxes care through his sheeps skin, and that you'le say is visible enough, Sir their unjust actings no more condemn the just proceedings of the Army, then their just actings justifie the unjust proceedings of those ye mention.

Resolved upon the fourth question.

That the Querist mistakes the Army to be sick of his disease, and so proposes the disbanding of the Army for their cure.

Indeed its very like it would be an absolute cure unto him, and to many more that are heart-sick of his disease; but all Doctors are not agreed, some being of an opinion they must undergoe another kinde of cure; as for the Army, God hath hitherto been their true and great Physitian, and doubtlesse they are better stablished then to leave his saving Counsels, for such *Machivilian* Mountebanks; All your care for *Ireland*, or to prevent broyles at home, or speeding the just demands of the Army, and all the affrights you invent for *London*, all your censurings of disobedience, with the rest done to your Commination of damnation, is in effect no more but this: *Disband, or wee and our accomplices are in a desperate condition*: Is not that the meaning? though it be Sir, yet be not so desperate, doe not wound your conscience more and more; doe not persist to provoke your strong opposers; all your hopes are built upon your deluding the Citizens, by these Queries, truely it will not doe; they are generally too wise to be wrought upon, by such simple Sophistry, into a desperate ingagement against so faithfull, so just an Army, that under God hath preserved them, their wives, children and families, from utter destruction: Be better advized Sir, and trust yet in God, with him there is mercy, and this his Army are not cruell: Cease to doe farther evill, learn to doe well; Retract your Queries, and make amends for this your ill spent time, by doing some reall and eminent good for the Common-wealth, bring forth fruites worthy of Repentance, and you will yet finde comfort in the day of your Visitation.

Resolved upon the fifth Question.

That it is not as the Querist supposeth, that because the Army have their swords in their hands, therefore they are unjust and not to be trusted; Some persons in all states must have the sword, and it is happy when wise and good men get it, admit the Major vote of Parliament now had it, were it safe for the People except they had another Armed force to ballance them? truly it may be so, and may be happy

happy for the People they have it not; this is certaine, those members of Parliament that first raised this Army are really of that opinion, and rejoyce that the Army refuse to disband, as seeing themselves, the Army, and all the well affected in the land utterly inslaved or destroyed, if it were otherwise: have patience for a little while, and you shall see the Army will willingly disband, they have but a little work to do, and they have don, and all your wire-drawne suggestions will come to nothing, your jealousies will vanish, in the meane time you might do well to give the Army a visit, beleeve it, the tyre of it might do you abundance of good, Nay its a converting Army, those chaplin Officers and Souldiers, though they have not so compleat Antimagisteriall principles as your selfe and others of your tribe, yet they have others that are far better, and of which you have a great deal more need of: Why they have converted whole Countries, no place where they come but rejoyce in their society, they are so full of God, and so full of all kinde of goodnes, those only are jealous of them that have not known their conversation, certainly were you amongst them, these old wormeaten threedbare aspersions of German Anabaptists, which the Romanists twit the Common Protestant withall, and they the Puritan, or Presbyter, and the Presbyter the Sectaries, all these toyes would soone be purged out of you, and you would become wholy new inside and outside, you would admire the true Christian love and unity that is amongst them, impossible to be disunited: Whats now your grieve, through the indisposition of your mind, would then be your rejoycing, therefore cease this Jugling, and amongst them quickly, and all old scores will soone be forgotten.

Resolved upon the sixth Question.

That the Querist persists either to trouble his head with false phantastick feares which transport his understanding, or else he willfully supposeth in this Querie (to deceive the Reader) what the Army are not troubled at, for admit any of their friends in the House have been unduly elected, have they said they have not, or have they don any thing to continue them there? no, and it were time enough for an honest man to tell them and the world of it when he sees it: for by this vile liberty of supposition, a cunning Sophister hath too

great an advantage to abuse the most guiltlesse people in the world. If they have don such things (as he conclusively queries to their extream discouragement) why doth hee not put them into away of accusation and tryall, and so do the publike some honest service: for this is most unworthy, and savours more then of common malice.

Your supposition also concerning Mr. *Peters* shewes, you hunt all corners for matter to please and humor a seduced party, pray Sir doth not every mans understanding give him, That *Cornwall* and *Wales* are as likely, or more likely to make undue elections then any other parts of this Nation; you might very well have spared Master *Peters* name in this as in your other conceit, of his getting more by the Wars then any two Presbyterian Ministers, you meane happily, more trouble, paines and sicknesse, and therein you are right, but if you mean wealth, sure you will not say he hath gotten more than two such as Doctor *Burges*: and yet in the fit you were in when you indited these Queries, you might be pardoned for saying any thing, being in the heat of blood, you shall have your book for this, but beware the next offence may cost you deare; you do ill service to your friends in touching upon this string, it makes men to seriously cast their eyes upon the Assembly of Divines, of whom, strange things are daily told at the Committee, for the dispose of Benefices (commonly called the Committee for plundered Ministers) you say you heare of no complaint or Petitions against the unjustnesse of elections in *Cornewall* or *Wales*, and now againe you wrong your partie, thus to occasion the people to look back upon their dealing in the House with Petitioners, and Petitions, to say no more: there hath been sad work about Petitions, such as *England* nor any other Nation never heard of, which shewes the tyranny of Parliaments to be the worst of any: and yet you seeme to be grieved that there are any in the House, or out of the House, that do oppose them, doubtlesse you have a share amongst them, and it were pitty but you should still share, and speed as they do that are so well pleased with their doings.

Resolved upon the seventh Question.

That if the Independent party or any of them are guilty of these evills (by the querist heat againe suggested) neither the Army nor any others, do desire they should be acquitted, but that they should suffer according to their demerit, nor do the Writings, or Declarations of the Army, in the least pretend, to protect them or any in their

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evill doings: but still this way of quare or supposition, is a most ungodly way of aspersion reflecting upon all, when happily few or none are guilty.

As for the Armies lifting and recruite, therein they have don nothing but what was lawfull for them to do, and sutable to the worke they intend, which is to defend themselves, and those they have hither to preserved, from the violent oppression of evill and wicked men: and not as you suppose to carry on some desperate and destructive designes in *England*: No Sir, the most desperat and destructive designe in *England* is to bring in the Scots and foraigne forces, wherein you and yours are the designers, and not the Army. And you that in this Quere are so provident in saving of charges, did not when time was, shew your selves so thrifty towards your deare bretheren; to them you were liberall enough and could be content to afford them much more, might you have had your wills, when as this Army in your esteem is scarce worthy of Bread: all things grow deare forsooth if they come neare you, and the poore faile not to be put in mind of it by your impious dissembling care: When at other times they must hang or starve whilst you ruffle and flourish up and downe in your bravery, and fare deliciously every day; for shame leave this grosse partialitie and dissimulation, or you will mar your credit and spoyle your trade, you'l not be able at this rate to deceive once a week: this overdoing will make every man beware of you, you will ere long be enforced, though much against your nature, to live by honest courses.

Resolved upon the eight Question.

That if the Armies late proceedings had been qualified with their disbanding it had gone ill with all the honest wel-affected partie in the Kingdome: their obedience to so destructive commands, had been a sin equall to felse destroying, no doubt they might as well destroy all the honest partie in Parliament, City, and Kingdome, as to give up their sword to those they evidently saw would destroy them: and if they had done it, they had then indeed with a bleeding witnes, eclipsed and nullified all their former merits, glory, and esteeme in the eyes of all the world, and drawne perpetuall scandall upon the profession of Religion, as if Religion were a beforting of mankind to a subjection unto Tyran, and oppression, if clouded with the name of Authority, when as the voyce of true Religion declareth after this man-

manner if thou doſt wel feare not, if thou doſt evill then feare ſtrongly implying, that all authority that is juſt is for the puniſhment of evill doers, ſuch as really hurt their neighbours, and for the praiſe of thoſe that do well: otherwiſe the Magiſtrate beareth the ſword not only in vaine but to evill purpoſe, the authority that is of God muſt be evidently ſeen by its goodneſſe, that which is of the Devill by its badneſſe, cruelty, and injuſtice, now indeed there are a ſort of men that when they get Authority into their hands call evill good, and good evill, and accordingly exerciſe the ſame, for the ſuppreſſion of thoſe that doe honeſtly, and live quietly, and to the praiſe and incouragement of a ſort of baſe informers, that vex and moleſt their neighbors without any juſt cauſe, that countenance all kinde of injuſtice, cruelty, and oppreſſion: That betray their truſt, violate the liberties of the people, and pervert the ends even of Parliaments themſelves, but let them remember, *he that ſits in heaven, laughs them to ſcorne*, and that for all theſe things they muſt come to Judgement, and then vain will be the help of man, all the art and ſophiſtry in the world will be then to little purpoſe, and then what would they, (ſuch ſicophants as you are) give for a good conſcience, that might undauntedly appeare before the righteous Judge of all the earth, beleeve it Sir, you are exceedingly tranſported with an evill underſtanding, or an evill Conſcience, and you had need conſider things more ſeriouſly then you have done, aſſure your ſelfe God expects another accompt of thoſe parts and abilities of yours; the expence of them thus, is not to his glory, nor his peoples good, therefore look to it in time, and ſpend the remainder of your houres to better purpoſe: you ſee all your labour beſtowed in your queries are to your owne and your parties prejudice, miniſtring occaſion to a more cleare openning of your deluſion, whereby the people you would deceive, become more ſtrongly armed againſt your deceit, and when you think you have them, they are either not for you or againſt you, beleeve it, it is a very tedious thing to maintain Injuſtice, to propoſe to live by a corrupt profeſſion, a man were better never be borne, or beg his bread, it is impoſſible you can have any comfort in it, waking you have nothing but feare, ſleeping you have no reſt, and in death you will find nothing but horror: make you therefore the ninth *Reſolution*: and be reſolved to *turne unto the Lord with all your heart, and to forſake the wayes of malicious and froward men.*

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